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With a lever long enough and a fulcrum strong enough the world can be moved

HABITAT

Rationing of Freedom of Speech



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Marches and demonstrations have been held in front of the British Columbia legislative buildings to protest some huge price increases by the new Social Credit government involving some nationalized services. A profusion of bumper stickers have blossomed with simple rhymes such as, "Don't Blame Me, I'm NDP," and "Stick it In Your Ear McGeer." McGeer is the cabinet minister who announced large increases in the Insurance Corporation of B.C. compulsory auto insurance premiums, allegedly to make the corporation's books balance. In this connection a new expression has evolved in recent years -- "rip-off." It applies to any and all cases of overcharging or price-gouging and implies that the "Something for nothing" process has taken place or that someone has appropriated wealth from another. "Pip-off" has been applied to mass media accounts that perpetuate the myth that the only existing exploitation is classless. For instance, if the owners of oil companies raise the price of their commodity beyond a "fair" level, then it is claimed that both classes are robbed equally, rich and poor. This political fantasy helps to preserve another one, - the equality of capitalist society.

Naturally "rip-off" is used by thousands of B.C. workers to describe the 2 to 5 hundred per cent, increase in some cases, of the cost of auto insurance premiums. Indicative of the low real wages of many workers at any time, regardless of the label on the governing political party, is the fact that this increase in auto insurance solved the parking problem at the University of Victoria, as many students were forced to sell their old clunkers or put them up on blocks. This has happened to many other workers, especially the young, whose accident rate reflected even higher premium increases.

The raising of daily nominal hospital payments by patients and a 100 per cent to 200 per cent, upping of ferry rates are the other notable examples of the theory that the Sacred government has been, added to big corporations as exploiters of workers through monopolistic price gouging.

Are Workers Exploited In the Market Place?

In 1976 living standards of hundreds of thousands of workers have fallen due to having to spend more of their annual wages on these government-controlled commodities. They are convinced that the former NDP government was the worker's friend because it charged low prices for these services.

This notion bears little resemblance to reality. The fall in these workers' living standards is also a marginal increase in their basic poverty. Changes in degree of this basic factor of workers' existence are far less important than the condition itself. This condition is the vital factor that workers tend to ignore or accept as being inevitable. It usually allows for no surpluses or savings of consequence. As a letter-to-the-editor writer put it:

... The everyday car owner lives at about the limit of his or her income and consequently has to cut back on other purchases to pay for the insurance.

This inevitable condition of capitalism is what workers should investigate. It sees many "living beyond their means" and is a consequence of the wages system. Delving into the meaning of the word "employment" it will be found that the mental and physical energies that the majority deliver to the boss in the mills, mines, stores and factories, etc. is a commodity as is sugar, coal or soap. It is produced for sale. On the average its value is expressed in money wages and these correspond roughly to the maintenance or upkeep of the worker re, food, clothing, shelter, education etc. Being a necessary part of the profit system, the wages system functions in such a way that when the worker gets a certain value for his energies, the owners get a "surplus value", that is, they appropriate values the worker has produced above the value of his life force. This is the source of all profit, and the method of the expansion of capital from Irkutsk to New York, to Peking or Havana.

This is the reason why the wages, salaries or fees income of the working class can never equal the desirable goodies that capitalism does make available. It is because the workers sell a commodity, whose value is determined by the minimum wealth necessary for that commodity's reproduction. Therefore, the workers are exploited at the point of production. All that can happen at the market place, at times, is for the workers' basic deprivation to be either alleviated or worsened, according to supply and demand or temporary manipulations of governments. The constitutive shortfall is a built-in feature of the system. It should therefore now be seen that merely because some governments raise prices, or devalue currency which causes price increases it is nevertheless a fallacy to consider governments of

different inclination to be friends of the working class.

It ought to be obvious how superficial it is to blame the present government for a change in degree and praise the previous one for maintaining the poverty norm. The NDP ran capitalism while in office and, as noted previously, capitalism is the root cause of deprivation. If the workers had been in a better income position than barely making ends meet under NDP capitalism they would not have been bothered much by the increases wrought by Social Credit. This is not to be interpreted as a suggestion that wages and conditions can be achieved that would enable a full life for the oppressed. The present condition of the majority is a pre-condition of this class divided system.

Bennett and Barrett deserve to be called the poverty twins. Not their poverty of course, as they seem to suffer none, nor that of the owning class they represent, but because their's along with all other parties except the Socialist Party of

Canada, represent the poverty of political knowledge among the workers as to the source of the biggest problem that afflicts them.

Hopefully, this too brief analysis will illustrate why protesting price rises is useless. Conversely, it may show why conventional political action to elect governments for no purpose other than to convert the means of life from the monopoly of a few to the common property of mankind is relevant.

The tools, resources and the willingness by most people to work creatively and live exist. These factors are not allowed to be used by society because of the present system. "From each according to ability" is the form of free voluntary work, and "to each according to need" via free access by all to what has been produced will be the norm for the common ownership form of society. It can replace the present system, but not by acting against superficialities or evils like exploitation in the market place. G.

William Blake and the Limitations of Capitalism

William Blake was a late eighteenth century English printer and poet who printed his own illustrated poems. He had tried to get them commercially published but they would not sell so he used his professional training as an engraver to print them himself. (Somewhat analogous of Fulcrum.) The reason his works didn't sell well was because his ideas were opposed to those generally held at the beginning of the industrial revolution.

Blake stated that reason and logic was what bound people to a life of unfulfillment. He despised Newton, Locke and Voltaire because they set rules which were thought to be all encompassing and thus set boundaries for human experience. Newton was seen as the prophet of doubt because he said that only through experiment and reasoning could the world be properly known. In a way Blake was justified in his condemnation because a clear unified perception of the world is distorted by preconceived ideas of logic. After all if something appears logical it is only because we have trained ourselves to expect to see it that way and if something illogical appears it is only because it has no place in our preconceived ideas of how things should be. This may be why socialism is so incomprehensible to many of today's wage slaves who cannot imagine anything other than a class divided society.

Blake saw the church as an oppressive institution because of the moral code it supported as eternal law.

Blake's couplet entitled An Answer to the Parson states his opinion of the role of religion:

Why of the sheep do not you learn peace?
Because I don't want you to shear my fleece.

Moral control, of all sorts, was considered to be evil. It stopped people from exercising free will and being totally self-responsible. In Blake's own words:

You never know what is enough unless
You know what is more than enough.

Moral codes did not give people free reign to experience their full potential. Laws are only necessary where people are acting in a manner not beneficial to society and Blake should have seen that as long as people do not have equal access to the wealth of society that they will always behave in a way necessitating the imposition of restrictions by those who do have control of the wealth.

His only solution to the problem was for each individual to evolve individually and he emphasized the power of the imagination in freeing oneself from the mundane life. His belief that what was the Christian heaven was really hell and that he would prefer the sensual delights of a Christian hell points out that he felt everyone should be allowed free expression of their desires. Free expression especially of material desires cannot exist in a society where the vast majority of people are nothing more than resources to be used by the capitalist class for producing wealth. People no matter how hard they try they can never completely divorce themselves from society and until society changes people will not change. Society can only change when this majority, the working class, takes conscious action as a class to bring the present system of class ownership to an end. G.H.

REPRODUCTION OF SOCIALIST PARTY OF CANADA LEAFLET

HABITAT

Socialist Party of Canada



Habitat and Socialism

In its publication "Background to Habitat," this U.N. Conference outlines a series of objectives, among which are these central themes:

- (1) To recommend national approaches to solutions to improve the quality of human settlements, solutions that have been tried and found to be more or less successful.
- (2) "... Provision of a minimum standard of housing; ... and services to the most deprived segments of the population..."
- (3) Devise reasonable targets for the reduction of suffering and elimination of unnecessary misery, including starvation, among the least advantaged.
- (4) Reverse the trend to polluting the environment and dissipating finite resources.

The Socialist Party must question how these proposals stand in relation to the available material and man's productive potential to provide a full life. The question should be answered by examining each of the four themes.

Human Settlements

The concept of a humanitarian quality within urban conglomerates is debateable. The world's existing cities feature the greatest misery statistics, of the visible tip of the iceberg of submerged unhappiness. At the site of Habitat's conference, Vancouver, Canada's third largest asphalt jungle, crowding averages 1,613 people per square mile compared to about 7 people per square mile, for the whole of Canada. Big cities coincide with the industrial needs of today's social order. As Habitat's theme book notes they were nonexistent in previous ages. Experiments aimed at small, pleasant towns have been found impractical because of excessive transportation expenses. The obstacle was not man's physical and mental inability to devise happy communities. The obstacle was monetary only. Habitat's suggestion, then, is not to abolish such inhuman concentrations, but merely to make them less miserable to those who are compelled to attempt survival within them.

Housing

The same gradation of an extremity pertain to Habitat's recommendations for shelter for the deprived. In many Third World countries, the aim is to elevate squatters from stinking, cardboard boxes. In Kenya survivable two-room, concrete block shacks, with minimal electric, water and

sewage facilities, are proposed. An expert in Ghana has suggested mud and thatch as the cheapest materials for housing the deprived of that country. Planners from South America have suggested that new shelters for the poor be clustered around factories, before squatters' slums at the edge of cities are razed. This kind of progress would cut the expense of getting the workers to the jobs that keep the poor poor and the rich rich.

In the cities of fully industrialized nations more workers are under a mortgage* or pay more than own title deeds in the whole country. Greater Vancouver has 3,000 new houses that are empty in the midst of a "housing problem." (Vancouver Sun, April 17/76). This situation should not conflict with Habitat's narrow concern about helping the most "deprived" for there are millions crowded into tumble-down living quarters who are more unfortunate than Vancouver workers.

In none of the background literature for its conference has the United Nations mentioned the existence, within all countries, of an upper class who live in quiet, spacious, luxurious splendor. Further examination reveals that, even within the present social restrictions existing resources are, at least, sufficient to provide a happy, though indolent, life for about ten per cent.

Human Suffering

The "Background" pamphlet clearly states "Habitat cannot be asked to guarantee the happiness of every individual." The Conference merely concerns itself with the "reduction of suffering" and the "elimination of unnecessary misery." (Emphasis added). Again, the polarized limitations of the Conference's aims are revealed. The suicide, alcoholism, poverty, mental illness and crime barometers, maintained by all countries, reflect the insecurity and drudgery of the masses. These miseries hardly brush the privileged part of the social scene.

Pollution and Limited Resources

According to some of the U.N.'s own scientists and other experts, the world production of goods and services could be increased many times over with virtually no pollution and no depletion of resources. Habitat is merely concerned with keeping pollution down to a survivable level, and concerned with cheaply available or profitable raw materials and energy. Clean water, concrete shacks and jobs for the Third World's deprived can end dysentery but will merely step these people up to mortgages, ulcers and mental illness. Within Habitat's limitations they will remain deprived. The rich, for whom they produce, will be richer.

Habitat Aims and Full Potential

If all that the limitations of Habitat's framework of study can aim for is a society of "minimal" housing, only "reduced" misery and a "survival" level of pollution then this is a framework of study with limitations that socialists cannot accept. In limiting itself to so-called "solutions" that have been tried and found to be more or less successful Habitat restricts its perspective to the present world social order. Within this limitation it is inevitable that Habitat dabbles only with effects. Such restrictions will not permit it to delve into the root cause of world social problems. If the mere simplicity of it were not enough, the past frustrating futility of Habitat type reforms should be ample evidence that a social order primarily motivated toward sales and profit cannot simultaneously be motivated to satisfy human need.

If worthwhile food, clothing and shelter for mankind are to be mankind's prime concern, and it should be, but the productive machinery that could accomplish this aim is hobbled because those in need cannot afford to buy, then production for sale is a barrier to human happiness. A way must be found to remove this barrier. If prudent use of non-renewable resources is desirable, as it should be, and crippling and maiming is something to be avoided, as it should be, but competition for trade routes, raw materials and markets, resulting in high waste of non-renewable

resources and frequent killing, crippling and maiming, then competition for markets is a threat to normal human aspirations. A search should therefore be made to find a social order embracing human aspirations and devoid of the present atrocity.

The Socialist Solution

It is unfortunate that there exists no example of the desired social order. The Socialist Party of Canada does have a theory for such a society. For its theory to be sound it must harmonize healthy human aspirations with available potential. The Socialist Party of Canada reasons that, in future society, if the Machinery of production and distribution is to serve all mankind, this machinery must become owned by those it will serve -- all mankind. In such a society for productivity to be free from the fetters of the "for sale" limitations the results of this productivity must be freely available, without price. The potential is virtually unlimited in terms of science's ability to explore new sources of energy and materials.

Those who think a search for a better society is needed and want to do something about it should find out more about the Socialist Party of Canada.

It has been estimated that 80% of all mortgages will never see a tile deed.

Habitat Forum

A great number of participants have great hopes for the needs of mankind through the Habitat Forum. Most of those needs must be satisfied by a considerable amount of human energy. To gauge how much likelihood Habitat can aid in the realization of these hopes could be gauged in its disposition of something of which the cost is minuscule or nothing.

Rationing of Freedom of Speech

The Socialist Party of Canada was scheduled, on the Habitat program, to have an address at 5 PM, June 8. When a delegation of four arrived at 8:30 AM they took a little time to penetrate a wall of secretaries in the Administrative Center, secretaries who did not seem to know much about administration although they seemed to have little else to occupy their time. Once through the secretarial wall the sequence of events proceeded:

Administrator directs to meeting hall - Hanger 5, Room 1.

Socialists, after considerable search, find room. Many people complained to the S.P.C. Delegates that they could not find it at all. Room found to be entirely unsatisfactory, little more than an annex to the Women's Washroom. For anyone who

disbelieves in equality for women, be assured that the atmosphere, and aroma, is indistinguishable from a room in close proximity to a Men's Washroom.

A long walk back and through the secretarial wall again to complain to the administrator. Other rooms, with less aroma, but otherwise as wretched and equally hard to find are offered. Possibility of speaking outside explored. "Phone local 75 to see if arrangements for microphones can be made." Phone busy. "Call yourself." Permission to set up literature stand granted -- "Just see if you can find a table and set it up."

Finally local 75 is reached. Have to see if our door platform is available. Home back. Several phone calls. Platform available but carpenters working on it for Saturday speech. (Carpenters

quest of 4. Socialists scheduled to speak at 5. "But call back, perhaps something can be arranged for later in the week. Later call." On this is not our department. You will have to see the Administrator. This, in bureaucratic circles, is known as "too far around." One again through the secretarial wall to the Administrator. One meeting, reached agreement on which nonparticipation belongs to strike against Administrator agrees that Socialist Party of Canada be allowed to speak outside, without the use of microphone. It is now ten to five.

Protectors of the People

While the struggle to turn the inert wheels of administration is going on other wheels come out of their sleep, move slowly at first, and then with greater and greater velocity finally reach their full and glorious momentum. These are the restraining wheels of "SECURITY." First contact with "Security" is information on where to find (eventually) a cart with which to deliver literature display into grounds. Upon setting up literature display a "book" asked if permission had been granted for the display. It had. About two hours of dissemination of literature and some discussion pass without event when another individual approached and insisted that literature display be dismantled. Socialists attempt without success to explain that permission had been given for display. In frustration Socialists ask for identification from individual. He produces none and walks away. Considerable time passes and, just when the harassment seems to an end, another security representative approaches, on horseback, no less. This one identifies himself as in charge of "Security" and while "Administration has their department I am in charge of running things around here." After much discussion it is agreed that the Socialist Party's display be moved from the wide board walk to the large open field area.

In spite of the fatigue resulting from all this hassle, and now the hot sun, the Socialists are distributing considerable literature and engaging in much discussion. One lot of heated, though amiable, debate with two leaders of the American Indian Movement received some media attention. There is sporadic harassment, some by "Security" people, some by extreme leftist rightist (who can tell which is which) words involving their obscenities and violent fantasies. It has been a rigorous day but at 3 o'clock, as scheduled, the Socialist Party speaker takes the platform, a cedar log beside the literature stand. Despite the distraction of an evening drumming and chanting of the neighboring Indian Movement the fatigued speaker is getting some socialist ideas across and some interesting questions and discussion pursue.

After about an hour (the head of Administration has now gone home) two burly types from "Security" approach and insist that the speaking one and the display be dismantled. They seem bent on provoking violence, grabbing at the literature. "We'll take it down for ya." There is little doubt that somebody's arm was being ground. For the speaker was saying how Russia was state capitalist one of the official thugs quite audibly gurgled — "bull shit."

The bitter irony of it is that while the display was being dismantled the speaker was being chided by some moron — "Why don't you go to Russia? We have freedom of speech here."

The Socialist Party of Canada is not crying about their treatment by Habitat. Many Socialists have had similar, or worse, treatment from capitalist institutions in the past and will, no doubt, face the same in the future. This account is merely made for those who have any illusions about "Habitat." From such an organization, big "C" Capitalism will receive far more security than will small "h" Habitats.

The Sacred Poverty of the Vatican

The capitalist press has recently reported the Vatican's financial "difficulties". In fact, wherever the occasion arises, Pope Paul VI, like his predecessors, complains of the "lack of resources and of income" and does his utmost to prove to his believers "the Vatican's vocation of poverty" always preaching that "the church must be poor, and not only poor but must also seem to be poor." The Pope has often sworn that, "the income which the Vatican gets from believers is quite insufficient, that it is not enough to satisfy the necessary and legitimate needs of every day life". But the facts quoted by the capitalist press show that the Vatican not only does not suffer from a lack of funds and income, but also that it has concerted itself into a world-wide super-consortium which has extended its tentacles

into all parts of the world and which draws immense profits from the sale of postage stamps, commemorative coins and souvenirs in the corridors of the Vatican to the production of arms and munitions, from simple gifts to financial transactions with foreign currencies, gold and shares in the biggest banks in the world.

Alongside its covert activities, the Vatican has made itself feel more and more in the capitalist class, and particularly in higher levels of this class of exploiters and parasites. The wealth of the Vatican, according to the English magazine, "THE ECONOMIST," amounts to 22 billion marks (a little over 9 billion dollars). The American magazine, TIME, estimates that the wealth of the Vatican reaches 20 to 25 billion dollars. The American economist, Nono Lo Bello, (author of the

book, "The Vatican Empire") after much research and with supported proof, states that the Vatican State, a territory of about 44 hectares with a population of hardly more than a thousand, has set up about sixty offices, organisms and services whose job is to co-ordinate and control the investments and important transactions of God's treasury in our "vulgar materialist" world. We live under a system of "free enterprise" as God also has the right to invest and to benefit from its assets; the Vatican knows how to show itself up to the work.

The Vatican's tentacles extend, sometimes openly, sometimes secretly, into the heart of the Italian economy and also into the United States, Canada and France, to name only a few. The Vatican owns about 150,000 hectares of land in Italy. It is clear, according to the West German magazine, DER SPIEGEL, that the Vatican has penetrated into nearly every sector of the economy. With investment in the sale of property, the plastics industry, electronics, steel, cement, textiles, chemicals, etc. The electricity industry provides a good example: When, in 1962, the Italian government decided to nationalize electricity it was discovered that, under cover of a special credit institution, La Centrale, the Vatican had investments in the following power companies: Selt Valdarno, \$24,800,000; Romana di Elettricità, \$25,153,600; and under the name of another institution, Bastogi: Società Meccanica Elettrica, \$13,839,400; Finanziaria Adriatica, \$8,441,600; S.G.E.S., \$12,146,000; Edison, \$10,038,400; Electricità Sarda, \$4,782,000; Set Valdarno, \$2,659,200. Despite the discretion and secrecy of the Vatican many other examples could be quoted.

The Vatican is also a merchant of death. While launching appeals for "peace on earth to men of good will," as it did recently and always is doing, the "Holy See" continues to contribute to the production of arms and munitions. Witness the case of the Italian firm, "Sala Vianova" of Milan, in which the Vatican has a shareholding. This enterprise produces all sorts of munitions from cartridges for low-calibre guns to bombs for mortars, rockets and anti-tank rockets. In collaboration with the American firm, "Rauel International Corporation", it produces the fuel "Lexadine" for missiles.

The United States is already the Vatican financiers' preferred country. According to the facts given in the capitalist press, the Vatican has bought shares in: Chase Manhattan, Colgate, Don River, General Foods, Merck, Proctor and Gamble, Exxon, Unilever, Westinghouse, etc. Most of the Vatican's business is carried out by the Chase Manhattan Bank, First National City Bank and the Continental Illinois Bank. The Vatican has investments in the United States and Canada totalling 2 billion dollars. Evidently North American capitalism inspires confidence in God and his representatives on earth — "What is good for General Motors is good for the Vatican," as the Romans say.

On the right of St. Peter's Place in Rome, stands the headquarters of the Bank of the Holy Spirit which manages the funds of the Catholic Church which is one of the most powerful financial powers in the world. This financial power, a part of whose wealth is drawn from speculation on ignorance and superstition, is a stubborn and ferocious enemy of the emancipation of mankind. By Sou, translated from SOCIALISME MONDIAL No. 5.

From 'Down Under'

Prophecy: Socialist and Capitalist

Socialists when advocating socialism are very pressed to give exacting details of life within socialist society. Replies are made along broad general lines, viz: Production of wealth will be for human use alone and not at all for exchange or money. Socialism will mean the end of the wages system in particular and of money in general; an economic and social system where each one contributes according to their abilities and receives according to their needs; and in accordance with the Object of the Companion Parties of Socialism. Beyond this Socialists cannot go. Many attempts have been made to look into the ideal future and all such attempts have Utopian limitations, i.e. the future is depicted as operating within the prevailing social, economic and productive framework.

Socialist replies as outlined above are usually rejected with a snort of contempt. This is understandable. All too often the questioner lacks the faintest understanding of how functions the

prevailing economic and social system within which s/he lives and works. Neither is s/he clearly aware of the contradictions within contradictions and how these act and react upon each other and upon society in general and upon the questioners themselves. Obviously, a lack of understanding of the origins and developments of current social affairs, make it impossible to view socialism scientifically. Evidence of this prevailing confusion is to be seen most vividly during war-time, elections - general and local, and to lesser extent in ordinary "peace" time. Massive support is given by the working class to the prevailing ideas of the ruling class because, as yet, while they remain its puzzled victims, they don't understand the workings of capitalism.

Socialists cannot, as yet, predict satisfactorily against the antagonistic interests of an alerted ruling class propaganda. Even less satisfactory is the prediction capability of the ruling class prophets even when limiting themselves to the

future trends within their own system and encouraged in their research by the self interest of massive supporting capital and not involving vast changes in social outlook.

One example of this failure is of recent times when we learn: "In Rome in June 1971 the United Nations Food and Agriculture Organisation (FAO) predicted that demand for beef, veal, mutton and lamb in 1980 would substantially exceed the supplies available:

- (A) Between 1970-80 world meat output could be expected to rise by 33% whereas demand would rise by 36%.
- (B) Consumption of meat per person was expected to rise by about 10%.
- (C) By the year 1980 F.A.O. predicted an annual short fall of 2,136,000 tonnes of meat.*

Their Gov. advisers and other experts advice was taken, by woolmen and dairy farmers, "to go beef". Between 1971 and 1975 Australian cattle numbers rose from 24.3 million to about 33 million.**

Was this prophesy correct? No it was not! For now "The Beef Boom Turns into a Trap for Cattleman" reads the news headlines.* Another news item now gives the advice, "decisively and at once, to slaughter and to bury 1,500,000 cattle in order to get the Australian beef industry on its feet.***

How did this predicted prosperity for the beef industry suddenly turn to dust and ashes? "It, (this prophesy), led to an exhilarating boom in beef trading for fattening or for slaughter. Many city business-men took part, particularly in purchasing exotic breeds of cattle that offered what appeared to be good profits.* "Good profits" of course means "greater than the prevailing normal". And soon, over capitalisation working fully, effectively and with maximum efficiency leads to over production, in its narrowest sense, i.e. over production from the viewpoint of "good, average, and lesser rates of profit." There is no evidence of overproduction from the viewpoint of the needs of the human race where 3 out of every 5 are suffering from malnutrition and other forms of deprivation.

An earlier spectacular failure, in prophesy, more than 120 years ago is related by J.D. Chambers in his insipid volume entitled "The Workshop of the World - British Economic History from 1820 to 1880." Chap. 3. reads that Porter, a British farming prophet had written in 1851, "There can be no doubt that for a much longer period than 20 years, the soil of these islands (G.B.) will continue to yield the greatest proportion of the food of the inhabitants."

However, unsuspected technological developments such as British shipping and American railways had shortened the period of grace for the British grain farmer and he had no choice but to accept the implications of the Free Trade argument. Foreign imports (of grain) kept down the price and a lower yield was furnished by a lower return.

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5 bad harvests between 1852-62 had yielded on average 24 bushels to the acre and an average price of \$3.11 per quarter. The 5 bad years of the 1870's yielded 19 bushels per acre at an average price of \$2.50" (approximately).

Another interesting and down to earth note on nature and physics is also found in Chap. 3. "A typical example of the farmer's method was the work of James Small who discovered the optimum curve of the mould-board of the plough by allowing the turning furrow to scour a soft wooden mould-board to the position (shape?) of minimum friction so as to settle the lines of the plough-breast to our own, and presumably for all, time.

A second note of interest is to be read in the introduction of Chamber's book "When Britain (1851) was the undisputed workshop of the world, the "great industry" on which it was actually based employed only 1.7 million out of a total British population of 21 million."

Many are the cases of vagueness in this particular presentation of British Economic History. But one example will have to suffice for this article. "In the history of the 'great industries' the key to commercial advance was the introduction of technical innovation for the purpose of capturing progressively wider sections of the market by reduction of price relatively to quality." (Chap. 2). This statement is true enough. But neither at this point nor elsewhere does Chambers explain how progressively heavier investments of constant capital is productive of cheaper commodities. How does this happen? It seems he really doesn't know.

In reality, these investments, in technological research and revolutions in all areas of production, commerce, transportation and communication are for the purpose of raising up the productivity of labor so that ever diminishing quantities of labor time is absorbed by each individual commodity and can thus be profitably sold at its value at falling prices.

J.D. Chambers is professor of Economic History at the University of Nottingham (G.B.) and his book is recommended by the Home University Library to students who are seeking "the fruits of sound learning in all the important branches of present day knowledge."

C. Peter Furey S.P. of Australia

* Melbourne Age 11th May 1976

** Melbourne Herald 15th May 1976

National (Capitalist) Liberation or Working Class Emancipation

The African Turmoil

Divisions Within Divisions—Angola

TIME of Nov. 17/75 reported that after 500 years of rule, over the Angolan territory, the last commissioner lowered the last Portuguese flag but he could not find amongst the contenders, a group powerful enough to hold it against the others. A civil war had been expanding involving three armed groups, each representing a faction of the native capitalist class wanting exclusive right to live off the Angolan workers. But no exploitable people or area is immune from the clutch of the large capitalist powers.

The competitive, deprived environment of capitalism is like a school for training greedy behavior and in this connection the natural divisive forces of the system as it applied to Angola, made it easier for outside powers to angle in. Various global national divisions were transplanted in Africa -- Russia supported one faction, Zaire, South Africa, (with China and the US on the same side) and France initially, supported one or the other of the two factions.

The richness of raw material goodies that were up for grabs in Angola was impressive. Oil, diamonds, gold, manganese, phosphates, sulphur and agricultural products, present and potential. Also involved are vital oil shipping routes between Asia and Europe.

Russia, suffering a 1975 trade deficit of \$2 billion, further disguised its material-profit interest in Angola by calling in Cuban troops and arms. Being a vassal of Moscow imperialism, Cuba pledged its loyalty to the Kremlin's business interests in Angola, "...in order to repay them for their enormous aid to his (Castro's) regime... \$1 billion in military assistance and \$4.4 billion in economic loans." (Victoria Times, Dec. 28/75.) Keeping business sheets balanced, the minority rulers of Cuba have, apparently, been upholding their obligations with the money men of Moscow, via the blood of Cuban worker-soldiers.

Majority Rule

Rulers (owners of capital) usually insist on political deception combined with control of the state as the basis of their supremacy, and makes the exploitation process look as classless and concealed as their control of the media makes it possible. One of these ruses is the franchise for the whole population or the appearance of majority control. In another seething African state, Rhodesia, the white population, capitalist and worker, in their assigned places, occupy an obviously better material position than do the native workers and peasant-farmers. This has upset many black workers, one of whom wanted the whites to "share the country more evenly." (Times April 12th.) As if the distribution of wealth was shared to start with. Apparently the African

workers of Rhodesia can see only as far as capitalist "equality" has taught them, the counter-revolutionary slogan denigrated by Marx over a hundred years ago of "a fair day's wage for a fair day's work."

Thousands of young Africans have left Rhodesia to join national guerilla forces operating out of Mozambique, to be used as cannon fodder in the interests of some ruling group's profit. State capitalist Mozambique is supplied with tools of military conquest by China. The United Nations, world capitalism's choreboy, has condemned Ian Smith's white dominated Rhodesian regime and Vorster's counterpart in South Africa. This makes the U.N. appear "revolutionary" misinterpreted as national liberation. But nationalism is merely a cloak for the domination of one ruling capitalist group or another. The U.N. is really saying - "Shorten up boys, racism is not good for business. Catch up with the rest of world capitalism and keep exploitation concealed behind nominal racial and electoral equality and the 'we are all in this together' propaganda of nationalism."

The Kettle vs. The Pot

Capitalist dictatorships of the Left or the Right leave no choice for the workers and the idea that one or the other represents freedom is as bizarre as warning people not to get too close to the edge of the earth. Under what can be called a rightist regime in Rhodesia, 200,000 blacks are in concentration camps and torturing is routine (Amnesty International, Time, April 12/76.) On the other hand, the new left-wing African dictatorship that the Rhodesian independence guerrillas are operating from, sponsors a string of sic forced labor and "political re-education camps." (Victoria Times, Feb. 26th/76.) Called terror camps by escaping Mozambique refugees, the forced labor, starvation and torture is really impartial with blacks and Portuguese whites being included among the prisoners. In this regard, they would probably meet the U.N.'s Russia's and Fidel Castro's standards of liberal justice. Mozambique is apparently bankrolled by both Russia and China. Both are countries that have had and still use forced labor camps and their "free" workers do not have the legal right to strike, while the persecuted Jewish minority in Russia, reveals hypocrisy unlimited.

One-party dictatorships evolve from primitive accumulative conditions. They prevail in industrially backward situations in relation to capitalistically advanced areas. The new native and old foreign bosses apparently theorize that intense state control is best for the profit picture in these early stages. Civil rights and open opposition between ruling factions can grow later when more sophisticated exploitation conditions are required. Echoing native Rhodesian working

class political ignorance, in favoring Russian-Cuban military aid for an "independent" country, one of these workers said. "We don't know what Communism is" but "a Communist (Russian) led Zimbabwe could not be any worse than what we have now." Already in Angola where the MPLA government's foreign affairs man Dos Santos announced: "We welcome investments from the East and from the West," some Leftists are grumbling that their political leaders have sold out to the Soviet Union and allowed the Cubans to become "new Colonisers" in Africa.

The new local administrators of the profit process waste little time in turning on their blindly trusting followers when political office forces them to execute the interests of their ruling masters. Again in Angola, the giant diamond company "Diamang", owned by Portuguese, US, South African, Belgian and British capital wanted the MPLA government to take over its operations as a contract partner (which helps to show where the impetus for nationalization comes from.) Reason, a sharp drop in production. Solution: ask their obedient government servant to discipline their patriotic workers. To quote Labor Challenge, March 15/76:

The MPLA, which has broken strikes and introduced the speedup, has already launched such a campaign to discipline workers.

The latest information from Angola indicates that the rulers of Cuba intend to dip a finger into the African pie. Castro will convert the MPLA into a political party instrument of social control, in the interest of all sections of capital, including the international investors of both the leftist and the rightist countries.

The selling job, to the workers, for this scheme was the sickly nationalistic comment by Prime

Minister Lopo do Nascimento, who said:

These relations have been cemented by the blood with which the sons of the Cuban and Angolan people have fertilized the soil of Angola.

Cubans are advising Angolan administrators propaganda techniques, crowd control and in training the President's security corps.

None of these activities has the slightest connection to socialism, that is the emancipation of the world's workers from wage slavery, through the establishment of common, not state, ownership and democratic control of the means of production and distribution, by and in the interests of society.

International Capital Knows No Boundries

The establishment of capitalism in Africa is building profits for native and international exploiters and multiplying human misery, as is the norm of the system everywhere. In 1966 there were 1,662,800 African refugees who had escaped, or been booted out of various African countries, trying to survive in others. Wars of violence and intimidation are often the method that capitalist groups are driven to use to decide which of them is going to have which area of resources, industries or markets, and this contributes to the human woe. World capitalism has split the Rhodesian (Zimbabwe) independence movement into warring factions of intrigues and murders between the leaders, one of whom campaigns under the flag of Christianity.

Another example - the Moscow backed Uganda dictatorship has been wily with the Kenyan one party state over Ugandan claims to Kenyan territory. Kenya retaliated by demanding cash for its oil shipments to Uganda, whereby Uganda's dictator Idi Amin reacted by blockading oil deliveries to Rwanda. The International Monetary Fund came along to bail out the capitalists of leftist Uganda and keep its industries profitably activated.

The deadly B.S. of national liberation "for the workers" was recently pointed out in relation to Indonesia. A Vancouver Sun editorial obliquely described the incident of Australian dock workers refusing to load ships aiding the Dutch imperialist government of what 30 years ago was known as Java. They were sympathetic to the Indonesian workers who were fighting for their new master with Japanese weapons at that time. After 30 years the "independent" workers of Indonesia are still wage-slaves and Indonesia is an imperialist power that has invaded and taken over East Timor. And how did today's Australian dock workers react? They refused to load ships that aided Indonesia, the former "liberation" movement that their fathers championed 30 years before.

But capitalism is like that. Change its name to liberty, or liberation, or turn it upside down, its nature cannot be changed. For the workers the answer is to replace it with Socialism.

Erratum

Fulcrum Vol. 9, No. 2

Article: "Hard Working Capitalists," was followed by a Post Script about aid to Guatemalan earthquake victims. P.S. was meant to follow a reproduction of a letter to the editor.

Article: "Two Types of Conservatives With A Revolutionary Line." Quote used from the "Labor Challenge," organ of the "League for Socialist Action." Instead of the initials "LSA" which should have been used for this Trotskyist organization and which were in the original quote, the name "Siniboness Liberation Army" was used. The SLA is or was a U.S. urban guerrilla type group not known to exist in Canada, with no periodical and certainly not one called "Labor Challenge."

Look this up in your Funk and Wagnalls

"I've gotten to the point where, when I see the words 'scientist claims' in a news story I assume the statements to follow will be high buncombe tied in some way to the preservation of the system and of the values and psyches of scientists in general, and this baby in particular"

Columnist Charles McCabe, San Francisco 1973.

"Science" Hucksterism

Ever wonder about the backup of press statements and T.V. interviews about science? The 1976 Funk and Wagnalls Yearbook presents an interesting account, written by Rae Goodell, on how a new breed of "visible scientists" who are more and more in the public view. From their contact with science workers, ILLUM staff are well aware that science researchers have to waste much of their time on write-ups directed at, often unscientific, money dispensers. But these "visible scientists" go beyond their supervisor, directly to the media. Many, such as biologist, Paul Ehrlich, are eagerly courted by the media. Ehrlich is a neo-Malthusian (population explosion). In 1970 he received over two dozen requests a day for personal appearances although he charged \$2,000. per lecture and was booked a year in advance. But some of the less known will go to considerable lengths to get into the spotlight. The "science operators" are known to drop into a press room when reporters are wondering what to write at the end of a science conference and say a reporter, "What's his name," wanted an interview. In such a way a scientist fabricates, for himself, an instant press conference. Or another "science operator" may call up a friendly editor and interest him in a forthcoming out-of-town lecture. Unable to afford to send a reporter, the editor decides to employ a wire service and consequently the speech is assured nationwide wire service.

If, as Socialist contend, a study of socialism is the science of society, then it might be considered that socialists should eagerly hail a greater exposure of scientists as ultimately resulting in a greater exposure of socialist thought. However, as Rae Goodell points out, "the mass media have a strong vote in determining which scientists will reach public attention." Goodell lists five ingredients that make "visible scientists" attractive to the media:

1. A topic that is relevant to their audiences concern.
2. Controversiality

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3. Solid Reputation (awards etc.)

4. Articulation — the ability to by-pass dull scientific jargon and present terms that cause a response to the layman.

5. Colorful mannerisms.

Socialists might add to No. 1. that the topics be relevant to the needs of administering and justification of capitalism. For the capitalist class will not long permit their press to be used, nor will they grant finances to scientists for specializing in showing how the capitalist system is no bloody good.

The limitations of scientists have long been apparent to socialists. On the rare opportunities, at public discussions, some scientists make every effort to block socialist thought. Their subservience to the source of their finances is all too apparent. Some, in silent sympathy, will let the ideas get some showing but they do not reveal in public what they will agree with socialists in private. Socialists should not be bitter about this. The situation is a little more than a mere paraphrasing of the popular worker's ditty:

The working class can kiss my ass.
I've got a research grant at last.

A very large section of the scientific community was very vocal in their criticism of the Viet Nam war during the Nixon administration. This was not revolutionary or even radical. It was, in fact, in line with the views of a large section of the capitalist class at the time and present government policy. Nevertheless, scientific budgets were drastically slashed and scientists have since been noticeably muted. It takes little imagination to visualize the scientific and cultural ostracism and misrepresentation imposed upon anyone within the scientific community who used available information to contrast the potential of socialist society with the privation of the present world order.

It should be clear, that scientists, too, are wage slaves. The sooner they and the rest of the working class recognize it the better. Meanwhile the "visible scientists" will be the ones the capitalist class want to be visible — the ones that can divert, waste, or promote use of, the working class, the ones that can in any way, arrange the capitalistic mode of production.

Workers do well to be sceptical of their words.

Larry Miller

Reflection on B.C. Election

The Social Credit election victory was wrought
By a master weapon their secret funds brought
Disguised under their banner of white and green
Appeared an amazing thing called a recycling machine.

It's essential to see how essential so rusty and raw
Covered a plastic finished product from its greedy paw
But the wonder of all is the glossy prepackaged stories
That issue from the mouths of recycled Liberals and Tories
When they emerge from the process

all purged from political sins of the past
They pledge their own brand fidelity

at least while it lasts
So to the track-market

for shrewd political credentials
The machine's principle conversation operations
are deemed highly essential

At high pressure its raspy details

creates clearer so bombastic
That the things it can do are truly fantastic
As with the greatest of ease it can turn black into white
And make political opportunists and charlatans
appear as shining white knights

Masking bulldozing manoeuvres in a 'freedom' disguise
And mixing a thistle of truths with buckets of lies
And that mountain of promises they've held up to our view
Yes, you've guessed it,

of course they've recycled that too
'Promises', they'll say, why we never said it,
We've offered no promises, only contingency credits
Because the fine print

in our contract does not really commit
For we said we would honor it only
if the economic situation permits

In this campaign financial solvency
became key recycled words
As with a bear hysterical 'BANG! BANG!' cry
they stampeded the herd

Now more taxes for penance in the alleged spectre
they flaunt
But the tax on our credulity is the heavy burden
that haunts

Of course there were scandals
like Benoit's complicity in the Telegram theft
And a few other things

that haven't been fully recycled yet
but these are trifling transgressions
compared to their former regime

And the attempt to recycle
THAT garbage gauged even that marvel machine
But all these so called 'issues' are bogus,
or mainly irrelevant

To the present day's needs
of the human global predicament
For the real issue of SLAVERY
the stages of Privilege have a concern not to talk
But rather under the phoney banner of 'Freedom'
they'll try to forge tighter our shackles.

Ideological brokers trafficking
in bankrupt intellectual ston
Nourishing the myth of 'Community'
that the class struggle soon
Because implying common class interests
is as likely a sin

As the wolf describing as mutual
the interests of itself and the lamb

Another farcical feature of the propaganda drive has
Was the mockery of the furor

regarding the alleged Welfare cheat
Perhaps a smokescreen for truths
they've heard someone revealing
That Capital only begets Capital
by the economic process of stealing

So on another election blitz

they're once more closing the box
Wherein many workers again swallowed the political bait
How after imaginary robbers

they were sent panting in hot pursuit
While the real beneficiaries were laughing
as they sat counting the loot.

Social reforms don't abolish the social foundations
That subject the majority to class subjugation
And so to rid Society of exploitation,
poverty, war and greed

A mandate for Socialism is today
the world's most urgent need
And this the Social Democrats largely fail to know
A Socialist Party, unlike the N.D.P.,
only seeks votes on a Socialist charade:

Refusing to compromise with expediency,
or with reform votes to barter
Because the establishment of Socialism can not
possibly take place
Until the electoral majority understands
and supports the Socialist cause.
Carponis

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CHRISTIANITY and SOCIALISM

Part 1

Introduction

THERE ARE among religious people many good and sincere citizens who could be very useful to society, who are prepared to sacrifice everything for their principles. The Salvation and Church Army workers. Nuns, who renounce marriage and motherhood, and dedicate their lives to helping the poor, the aged or the infirmed. There are also hundreds of thousands of workers for churches, christian associations, and "do good societies", who hope to leave this world a better place than they find it, and who are seriously interested in peace and the betterment of the human race, and the alleviation of suffering.

Christians often claim that their religion is a comfort in times of trouble, but in political crises (which are now continuous), and also in wars, they are in a hopeless philosophical position, like a ship without a captain in a stormy sea.

Because of this they easily become the victims of wily politicians and ruthless statesmen, and instead of helping to work for a better social world order, find themselves unintentionally supporting corrupt regimes and dedicating their lives to maintaining these systems. Their naive blindness to the real nature and background of religion prevents them from seeing clearly the material tasks of this life.

"The greatest curse of humanity is ignorance. The only remedy is knowledge. Religion, being based on fixed authority, is naturally opposed to knowledge. Science needs investigation and criticism. Religion is opposed to both these." Robert Blatchford.

Socialists who take a realistic view of man's problems, will look on the miracles of the Bible, the virgin birth, the resurrection, life after death and all the paraphernalia of religion as an obstruction to social progress. It is difficult to understand how any normally educated person can take it seriously, and hard to believe that thousands of people still consider stories that are the equivalent of Andersen's fairy tales, as true.

Christians might do well to follow the advice of the Bible (1. Cor. 13.11) "When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put aside childish things." So long as they are tied to the Bible, they can never put aside childish beliefs which prevent them from understanding socialism.

It is quite obvious that if Christians are guided by the Bible and the priests, they cannot be expected to see through the much more skillful propaganda of the politicians, television, radio and newspapers, on life's more important matters.

One must oppose religion because it stands in the way of socialism and the understanding that the latter necessitates. A man under the influence of drugs and alcohol cannot be expected to make a good socialist; but if he can be freed from these, at least there is a chance.

One cannot hope to change the world if the ideas that have made it remain unchallenged.

"Philosophers up to now have merely interpreted the world; what we have to do is to change it."
Karl Marx.

What is religion?

THERE ARE many who ask, why are socialists against religion? Why did Marx write — "Religion is the opium of the people?"

Those who think that religion is necessary to mankind and that it has a salutary influence, are usually very vague as to what constitutes religion.

Religion does not mean leading a good life; it is not sharing your possessions with the poor; it is not turning the other cheek when assaulted, or loving your neighbour. All these are problems of ethics and morality, so often confused with religion. Christianity as well as other religions have their moral and ethical codes.

When Matthew Arnold defined religion as "morality touched with emotion", he added to this confusion.

Both Socialists and Christians may wish to help their fellows and not harm anybody. They may try to be kind, courteous and considerate to the wishes of others — these are things which so many people think are religious principles. In fact socialists are doing their bit to better mankind in spreading the knowledge of socialism, and are often despised for it.

Religion portrays itself as a system of absurd anachronistic mystical beliefs — usually accompanied by threats to non-believers and promises of rewards for the pious. In some respects it seems to be a pathological condition (what disease is to the body, religion is to the mind), in which the person suppresses his reasoning power in certain directions. He accepts statements from the Bible as being beyond dispute, statements which he would reject completely if he read them elsewhere. No wonder religion has been defined as a "psychological purgative for imaginary sins."

Religion is superstition running away from truth and afraid of being overtaken. This is because religion is based on belief. The many references to belief in the New Testament, makes it clear that "belief" is the basis of Christianity.

Religion is not a revelation, but the product of evolution as all forms of ideas and culture. No matter if fundamentalists reject evolution, their religion and all it contains has been the product of evolution. Even the idea of God evolved. See Grant Allen's "Evolution of the idea of God."

Originally, religion was a belief in the existence of supernatural beings, and the observance of rites and ceremonies in order to avert their anger or gain their good-will. "Corpse worship", as it has been tersely called, was the protoplasm of religion.

Religion is woven like a threat into the texture of human society from the early times to the present day. It is based upon man's ignorance of natural forces and has been propped up by rulers as a means of keeping slaves in subjection.

Religion developed by primitive man to explain natural phenomenon such as storms, earthquakes, volcanoes etc. To the savage mind when the avalanche fell the rocks were angry; when the volcano belched forth destruction, the mountain was furious; when the ground rumbled and cracked then the earth was determined upon destruction.

Savage man saw everything in his own image. When his mental development had advanced a stage further it was the mountain spirit and the river spirit and the earth spirit that was angry, and he commenced to devise means to propitiate angry spirits.

It was here that priesthood stepped in, the vague beginning of what was eventually to become the Church, that has harassed mankind across the ages, supported tyranny, and reaped much profit in the process. Priesthood became the imaginary bulwark of man against the forces of nature and society; and religion his refuge when life was too burdensome.

In the early civilisations of Babylon and Egypt the priesthood was wealthy and powerful; chattel slavery and poor freemen toiled for its benefit. How powerful it was has been clearly shown by the treasures and manuscripts found in the tombs of rulers. By holding out the threat of eternal damnation on the unfaithful the Egyptian priesthood accumulated vast wealth and property and stood behind the whips of the slave driver.

Each new religion starting with the will of the oppressed has ended with the power of a new oppressor. Privileged classes learned early the value of religion and used it ruthlessly to support their domination.

All religion is based on faith and faith is an illogical belief in the occurrence of the impossible. It is belief without evidence in what is told by a preacher without knowledge about things without parallel. Christian faith consists in believing when it is beyond the power of reason; it is believing in something which your common sense tells you must be wrong. All this is in direct opposition to socialism, and cannot possibly be reconciled with or incorporated into socialism.

"Man makes religion, religion does not make man. Religion is indeed man's self-consciousness and self-awareness as long as he has not found his feet in the universe. But man is not an abstract being, squatting outside the world. Man is the world of men, the State, and society. This State, this society, produces religion which is an inverted world. Religion is the general theory of this world, its encyclopaedic compendium, its logic in popular form, its spiritual point d'honneur, its enthusiasm, its moral sanction, its solemn complacent, its general basis of consolation and justification. It is the fantastic realisation of the human being inasmuch as the human being possesses no true reality. The struggle against religion is therefore indirectly a struggle against that world whose spiritual aroma is religion.

"Religious suffering is at the same time an expression of real suffering and a protest against real suffering. Religion is the sigh of the oppressed creature, the sentiment of a heartless world, and the soul of soulless conditions. It is the opium of the people.

"The abolition of religion, as the illusory happi-

ness of men, is a demand for their real happiness. The call to abandon their illusions about their condition is a call to abandon a condition which requires illusions.

"The immediate task is to unmask alienation in its secular form, now that it has been unmasked in its sacred form. Thus the criticism of heaven transforms itself into the criticism of earth, the criticism of religion into the criticism of law, and the criticism of theology into the criticism of politics." Karl Marx.

Christianity

CHRISTIANITY IS the teachings of a man of whose very existence we cannot be sure. Christ, if he ever did exist, was uneducated, and believed in all the numerous superstitions and prejudices of his day. He never wrote a word and was probably illiterate. He is alleged to have been born of a virgin mother and to have died to save the world from its sins; to have risen from the dead to be promised to return, and in this he has let us down.

Many Christians today reject these myths; or have serious reservations about them. It is hard to see how they can throw all this overboard and still adhere to the remainder, or indeed call themselves Christians.

Whether or not Christ really came to purge us of our sins and to bring peace on earth, history makes it quite clear that he has achieved neither.

What harm does Christianity do? Firstly if a philosophy is erroneous this is quite sufficient harm in itself and much more so if its doctrines are perpetuated as if infallible. Secondly, by claiming for the Christian God is the only god — the maker of the universe, the creator of men and all that is in the world, generations of people have moulded their lives by this doctrine. Because of this they have spilled the blood of millions of unbelievers as well as fellow Christians, and helped to keep their rulers in power.

Christianity has aspired to eliminate all other religions and claims to be the sole path of salvation for all mankind. In its traditional form it has been savagely intolerant. Its relative tolerance today is due to those thousands of brave men who dared to question its doctrines and at a time when the death sentence was the reward for such criticism.

Whatever be the future of Christianity — we must not forget its past. Its central figure today may be pictured as gentle Jesus meek and mild, but the church has had a long history of ruthlessness and violence which belies this.

In the Middle Ages freethinkers, philosophers, scientists, social reformers and critics were tortured to death by the most barbarous means — including being burnt alive. Thousands languished in jails without trial and starved to death in rat infested dungeons — all because they could not accept the fundamentals of Christianity as portrayed in the Bible. Scholars, writers, philosophers were put to death by the church if they dared to suggest that the doctrines of the church were in any way untrue or iniquitous.

Christianity in teaching people to rely on Christ has prevented them from relying on themselves. Instead of helping to change the world, to build a new and better social order, they have resigned themselves to rewards in heaven. One has only to con-

under what happened in feudal times when practically everybody accepted religious ideas — and without question. There was little progress in the direction of knowledge, science or medicine; Christianity was always the obstacle while religious bigotry held the way.

"Christianity was intended to reform the world, had an all-wise Being planned it, nothing is more improbable than that it should have failed; omniscience would infallibly have foreseen the ineffectuality of a scheme which experience demonstrates, to this age, to have been utterly unsuccessful," Shelley.

Karl Marx wrote — "The social principles of Christianity have had eighteen centuries in which to develop, and have no need to undergo further development. The social principles of Christianity justified the slavery of classical days; they glorified medieval serfdom; and they are able when needs must to defend the oppression of the proletariat, though with a somewhat crestfallen air. The social principles of Christianity proclaim the need for the

existence of a ruling class and a subjugated class, being content to repress the pious hope that the former will deal philanthropically with the latter. The social principles of Christianity assume that there will be compensation in heaven for all the infamies committed on earth, and thereby justify the persistence of these infamies here below. The social principles of Christianity explain that the atrocities perpetrated by the oppressors on the oppressed are either just punishment for original and other sins, or else trials which the Lord in His wisdom ordains for the redeemed. The social principles of Christianity preach cowardice, self-contempt, abasement, subservience, humility. In a word, all the qualities of the rabble, and the proletariat which will not allow itself to be treated as rabble, needs courage, self-confidence, pride, a sense of personal dignity and independence, even more than it needs daily bread. The social principles of Christianity are servile, whereas the proletariat is revolutionary."

Literary Remains Vol. 2 pp. 643-662

Tinkering with Capitalism

What the NDP Government "Should Have Done"

In the January issue of *Priorities*, feminist and left-wing NDP activist, Sharon Yandle explained why the NDP lost the last provincial election.

Yandle was on the NDP provincial executive, and described the deterioration of relations between the government and the Party rank and file. The undemocratic existence of a leadership at the top and an unconscious "rank and file" at the bottom she felt, was her first indication of the anti-worker nature of the NDP.

If the NDP ever was in the interests of the workers, its goal would have been emancipation of the workers from wage-slavery. Complimentary to this would have been conscious control of the party by the whole membership, the opposite of party division between leaders and politically blind followers. Likewise, the party and the electorate would have had conscious political control of all government programmes for the conversion of the means of production and distribution from class ownership to social ownership and democratic control. Instead of this, the B.C. NDP government acted on the ideology of the CCF-NDP that keeps the workers supporting capitalism. It is quite evident, the government was under the conscious control of the capitalist class, as any other government would be, whether it be left, center or right. Both in this country and in others, workers have been disillusioned by social democratic type governments when they thought were going to run capitalism in the interests of those that the system has to exploit, like simultaneously riding a horse in opposite directions.

This inconsistency which characterizes all these parties persisted in Yandle's analysis of the NDP electoral loss. She lamented on how the Barrett government "stonewalled" organizations of working people, like unions. What else could it do when it was given a mandate to serve capital?

Yandle contradicted herself in the space of one paragraph by saying firstly that, "It is also in the (former) government's inability to say which side it was on, and this, in turn, reflects the fact that, by and large, the government did not want to be on any side." She then admitted that the government did say which side it was on, by quoting one of Barrett's first remarks as becoming Premier, "...we do not intend to kill the goose that lays the golden egg..." a statement interpreted to mean the government was on the side of the masters of capital. Actually most of the time, the NDP government adopted the pose of all governments, the pretence that there was no class division in society, that governments are the servants of all the people. Yandle's schizophrenic and confused outlook made it possible for her to say that the NDP government "...never attempted to alter the balance of power between capital and working people." The idea that the working class could achieve political power over the capitalist class, not to gain their freedom from capital by ending capitalism, but instead, for the purpose of helping the capitalist class to continue its domination over the workers staggers the imagination. There is presently no balance of power between the two classes to be altered, and a politically informed working class would not desire one. When the workers know the cause of their problems they will take the necessary intelligent political action to take power to end the system, which will end power struggles too. Left-wing nonsense about workers' rights, women's rights, balance of power or workers' power will be long forgotten. RJJ

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DECLARATION OF PRINCIPLES

The Companion Parties of Socialism hold:

1. That society as at present constituted is based upon the ownership of the means of living (i.e., land, factories, railways, etc.) by the capitalist or master class, and the consequent enslavement of the working class, by whom labour alone wealth is produced.
2. That in society, therefore, there is an antagonism of interests, manifesting itself as a class struggle between those who possess but do not produce, and those who produce but do not possess.
3. That this antagonism can be abolished only by the emancipation of the working class from the domination of the master class by the conversion into the common property of society of the means of production and distribution, and their democratic control by the whole people.
4. That as in the order of social evolution the working class is the last class to achieve its freedom, the emancipation of the working class will involve the emancipation of mankind, without distinction of race or sex.
5. That this emancipation must be the work of the working class itself.
6. That as the machinery of government, including the armed forces of the nation, exists only to conserve the monopoly by the capitalist class of the wealth taken from the worker, the working class must organize consciously and politically for the conquest of the powers of government, in order that this machinery, including these forces, may be converted from an instrument of oppression into the agent of emancipation and overthrow of plutocratic privileges.
7. That as political parties are but the expression of class interests, and as the interest of the working class is diametrically opposed to the interest of all sections of the master class, the party seeking working class emancipation must be hostile to every other party.
8. THE COMPANION PARTIES OF SOCIALISM, therefore, enter the field of political action determined to wage war against all other political parties, whether alleged labour avowedly capitalist, and call upon all members of the working class of these countries to support these parties to the end that a termination may be brought to the system which deprives them of the fruits of their labour, and in which poverty may give place to comfort, privilege to equality and slavery to freedom.

Those agreeing with the above principles and desiring enrolment in the Party should apply for Application for Membership from the secretary of nearest local or the National Headquarters.

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